THE PACIFIC

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MY RICHES.

I am the man of a thousand loves,
A thousand loves have I;
And all my loves are white-winged doves,
That unto my soul would fly.

I am the man of a thousand friends
Of tuneful memory;
And each of them spends the delicate ends
Of a brilliant day with me.

And all of my gifts are magical words,
That sing sweet songs to me;
And the sensitive words are caroling birds
In the garden of imagery.

—Edwin Leibfreed.

THE PACIFIC

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A LONG WAR YET.

From the human view-point today the war in Europe gives promise of long continuance. Last week in an editorial in The Pacific mention was made of the frequent claim by the Allies that the great wastage of men could not be made up by Germany and her allies. We remembered at that time that former United States Senator Beveridge had been in Europe about a year ago and after a most thorough study had written that Germany would be able to keep at least five million men in the field up to the year 1921; but no mention was made of this estimate for the reason that it was not up to date. But now there are before us in this country the results of a thorough investigation made by the New York World.

It is stated with all confidence by the reliable representative of the World who made the investigation that Germany alone has 14,000,000 men between the ages of 19 and 45, and that 80 per cent of these are available as needed. Add to these the nearly five hundred thousand who are now almost to their nineteenth year, and there is a total of 11,500,000 available men. Each year, for many years yet, at least 500,000 of the youth of the land will reach the age for service at the front; from time to time many of the wounded will be sent back to the battle lines, and all in all it is difficult to conclude that the Allies have any good ground for their declarations that the Central Powers will soon have an insufficient number of men. Indeed, the outlook is that they can meet their foes long time man for man, and without the great losses which they sustained earlier in the conflict hold all the territory they have won. The greater losses are likely to be on the side of those who will seek sooner or later—when they think themselves fully prepared—to dislodge them, drive them back to their native territory, and bring them to heir knees.

What this implies is manifest by a statement just at hand by a captain of the Swedish Headquarters Staff who visited the war front recently:

"The war now being waged does not resemble anything which might have been expected. In former days a war was begun with certain defined resources in men, arms and munitions, and the war was carried on until these resources were exhausted. In the present war, on the contrary, the whole energy of the country is utilized for the purpose of continuing the war. That is what makes the present war so terrible.

"On both sides, as far as I could tell, the fronts have become impregnable. They cannot be pierced without running the risk of such losses as would make the undertaking practically impossible with ordinary military resources. There is just the possibility that, by the use of a mass of artillery, so formidable that the strongest imagination could never have conceived of it in the past, it would be possible to break either of the fronts, but not without great sacrifices and at enormous cost. And even with a mass of artillery in use, it would take time, for it is evident that the enemy, having had to abandon one trench, would merely hold a line further in the rear."

A few months ago there were indications that Germany might find it necessary to dismantle somewhat some of her less important industries after a year or two in order to secure copper with which to carry on the war. But the raid into the Balkans has put into her hands immense copper deposits and there is no longer any danger of a shortage in copper. As to cotton—Germany has had enough of that to last for army use for three years. And soon now the shortage for manufacturing purposes will be overcome by importations from Asia through Constantinople and the Balkan territory.

There has been a scarcity of rubber in Germany; but it seems that the army has enough to last three years yet; and for many purposes a synthetic rubber, made from potatoes, and containing about fifteen per cent of real rubber, has come into use.

There may of course be concealment on the part of Germany, even from the most expert investigation, of her resources; but so far as can be ascertained she has the wherewithal in every respect to carry on the war for many years—food, men, money, and munitions.

Nevertheless the latest from France, said to be a statement made by General Joffre not more than week ago is: "We have every reason to be sure of a final victory. We are beginning to get proofs which show beyond all doubt that German power is waning. The signs are such as cannot be mistaken by competent persons. These signs and proofs relate more particularly to the morale of the German army. The qualitiy and material condition of the troops permit us to conclude that our enemy is now entering upon a period of exhaustion. Germany is beginning to wear out. That fact is certain, but, of course, it does not mean that she is already worn out, and we still have a great effort to make. But, with the admirable endurance of our army and the perseverance of the whole French nation and of our allies, we are sure of final triumph."

The first week in January the Earl of Derby, who led the movement in England to secure recruits, said: " I await with absolute confidence the moment when the combined forces of the Allies triumphantly shall prevail."

Louis Barthou, former Premier of France, concluded an address on January the first with these words:

"The year 1914 was a year of surprise, 1915 was a year of resistance and preparation, and 1916 will be a year of victory."

The New Year message of Grand Duke Nicholas was:

"I am persuaded that with the help of God the valiant friendly and allied armies will overcome our common enemies, and that the new year will bring complete satisfaction to our countries."

At the same time Emperor William said in a New Year address sent to the army and navy:

"Comrades: Another year of severe fighting has elapsed. Wherever a superior number of enemies have stormed our

lines they have failed before your loyalty and bravery. Wherever I have sent you into battle you have gained a glorious victory. In impotent madness enemies from the West and East, from the North and South still seek to deprive us of all that makes life worth living.....Their plans will not succeed. Before the spirit of determination which imperturbably unites the army and those at home their hopes will be disappointed. With a will to discharge the duty to the Fatherland to the last breath and determination to secure victory, we enter the new year with God for the protection of the Fatherland and for Germany's greatness."

There came to the United States a few days ago direct from England an eminent professor to begin here a series of lectures under the auspices of the University Extension Society—Dr. Stoughton Holborn, a grandson of John Stoughton, the famous English Congregational preacher. Dr. Holborn is of opinion that the war may continue for five or even ten years; but he says that "England will fight on regardless of cost." As to the exhaustion of Germany, his judgment is that Germany will be able to hold out for years. "She has carefully conserved her material resources and will be able to feed and clothe her men indefinitely." But at length—after five or maybe ten years, the enormous losses in killed and maimed are bound, in Dr. Holborn's judgment, to defeat her.

It is awful to contemplate so long a continuance of the war.

There are however certain contingencies not now given much weight which may shorten it remarkably.

Russia is seething internally. Not only is there great dissatisfaction with the Government because of the conduct of the war, but there are calls that will not down for reforms which many fear they will not get if they await the defeat of Germany—that the success of the war against Germany will militate against the success of the people's internal war. So far the counsel that it is better to run that risk than to take the larger one of assuring German victory in the east by launching a revolution now has prevailed. But Russia is yet today the weak link in the chain of the Allies. The heir apparent to the throne is reported to have said: "When the Germans win papa cries; and when the Russians win, mama cries."

A reliable contributor to The Outlook puts it thus: "The Russian royal house, the entire Russian court, in fact, is a house divided against itself."

It is by no means certain that a strong propaganda for even a separate peace with Germany may not sweep through Russia ere long.

"Russian soldiers lie dead in heaps on the Bessarabian border" was the statement in Tuesday's dailies. Of course other troops at the front were being moved up to take their places. But one wonders how long the Russians will be led up from their homes to so tremendous a slaughter, while there are such differences of opinion among them as to the war.

Russia's lossess in killed, wounded and missing, up to the close of last year, were 2,300,000—only 254.000 less than the combined losses of Great Britain, Canada, Australia, France, Italy, Belgium and Serbia. Her killed alone numbered nearly one half of the total, which was almost a million in the eight allied nations.

Russia can stand the loss! But will she stand it? It is true that Germany's losses in killed, wounded and missing were 2,287,000—only a little less than those of Russia. But the Germans are practically a unit for the war; the Russians are not.

Nothing of this kind, however, can be counted on. This and other contingencies are such as a give no promise of a shortening of the war; and so we may reasonably expect to live a long time yet under its depressing shadow.

PACIFIC COAST NOTES.

The first liquor permit issued at Olympia, the capital of Washington was to a woman.

It is estimated that $1,000,000 was paid for liquors for future home use in Seattle the last two weeks of December, and $500,000 in Spokane.

The first boot-legger arrested in Oregn since the prohibition law went into effect is already serving a three months' sentence in the Multnomah county jail. He was arrested on the 3d of January, convicted on the 4th and began serving his sentence on the 5th. The liquor that was confiscated and poured out in the courthouse yard.

Cyrus Hamlin Walker who has lived in Oregon and Washington for 77 years is writing a book which will be entitled "Memories of Old Oregon." Mr. Walker was born at the Whitman Mission in "the Oregon Country" on December the 7th, 1838. For many years he has been living on a farm near Albany, Oregon. He was a soldier in the union army for two years during our civil war. For 15 years he was in the government Indian service in Oregon. One of his teachers in his youth was the Rev. Dr. Cushing Eells.

Hotels in Portland having large grill rooms hase installed dancing as a feature during the dinner and supper hours and on later through the evening. At the Multnomah, where there is a room 16 by 50 feet in size, at least one hundred persons were turned away the first Saturday evening, so popular was the innovation. The Oregonian says: "The popularity of the reformed bar was attested by the appearance there of throngs of women who sought the soft drinks between the dances." The Oregonian says further: "Other hotels are planning on meeting the night life requirements in special ways, so that it is not expected that there will be any dimning of the bright lights. The serious side of the situation will be met in this way, and hundreds of waiters who several months ago expected to be discharged may find themselves busier than ever."

No common carrier can deliver intoxicating liquor in Oregon until the consignee makes an affidavit setting forth the name of the carrier, the point of delivery, the amount and kind of intoxicating liquor to be received, the total amount of liquors of all kinds received by him during the four weeks last past; that the affiant is over 21 years and is not an habitual drunkard. This affidavit may be sworn to before any agent of the carrier who is authorized by the law to administer the oath. The liquor can then be delivered to the consignee, but not to any person for him; and the consignee in person shall, upon the affidavit, receipt for the liquor. Any one who makes a false affidavit is deemed guilty of perjury, and is punishable by from two to five years in the penitentiary. Affidavits are issued by the county clerk to the agent of the carrier. The affidavits are kept on file by the agent of the company, and are subject to inspection by any officer at business hours. By the 10th

of each month each agent must file with the county clerk all filled affidavits, who must keep them for two years. When filed with the county clerk they are public records and subject to inspection by all persons during business hours. Any agent who fails to comply with this law in all particulars is subject to the same punishment as if he should sell or manufacture liquor illegally.

CHRONICLE AND COMMENT.

Between Switzerland and the North Sea the British and French armies have 10,000 miles of trenches.

Russia drafted recently five million men for her armies, making a total of nine million put into the field. There are as many more in reserve.

Cook county Illinois, of which Chicago is the county seat, cared for 4,888 more poor families in 1915 than in any previous year.

It is estimated that 1,200,000 automobiles will be manufactured in the year 1916, and that by the close of the year there will be in use one car for every thirty-four persons. There are more than 2,400,000 cars now in use. While many automobile factories have made big sums of money in the last few years, there have been more than four hundred failures within five years.

John Redmond, an eminent Briton, made a study of the war trenches not long ago and wrote concerning them. "Most of them, have boarded floors, others have brick floors, and although, in really wet weather, it is impossible to keep them free from mud and water, in fine weather the task is a comparatively easy one." A system of trench pumps, and the pipes for the supply of drinking water a mile and a half behind the firing line, greatly impressed Mr. Redmond. "The dug-out," he said, "was very comfortable, many being fitted up with a table beside a rough bed, and some even possessing a small brazier with a fire. The men in the trenches are made more comfortable by the supply of long boots reaching to the thighs, which are issued to them as they reach the second line on their way to the firing trench, and left there on the return journey. After a spell in the trenches, the men are taken to a big washhouse where they are given a bath in hot water, in batches of 12 at a time, in big circular vats, while their clothing is washed and dried, and a clean change provided for them as they come out. The Prince of Wales bathes in one of these places, the only difference being that he has a vat to himself." Mr. Redmond was much struck with the good feeling existing among troops from Ireland, who drawn from various parts, were serving side by side, though before the war they had been living at enmity with one another. He was also impressed with the simplicity in which those who occupy high commands, live. Mr. Redmond met King Albert of Belgium, as well as the Prince of Wales, and visited the Belgian soldiers, whom he describes as being very cheerful and apparently quite determined to see things through."

Grant that more an' more thouchts o' thy thinkin' may come into our hearts day by day, till there shall be at last an open road atween thee an' us, an' thy angels may ascend an' descend upon us, so that we may be in thy heaven, e'en while we are upon thy earth.—George MacDonald (David Elginbrod's prayer.)

"POVERTY—THE CHALLENGE TO THE CHURCH."

A New Book On Some Of The Pressing Present-Day Problems.

There came to The Pacific last week from the Pilgrim Press a new book the contents of which compel attention. The aim of the author, Mr. John Simpson Penman of Cambridge, Massachusetts, is to show that poverty instead of being mainly the result of personal defects of character is due in large measure to economic and social maladjustments; and that these conditions can be changed by a more equitable distribution of the profits of industry and by social legislation that appeals to all humane persons.

The author is aware of course that the Church does not control the economic forces of industry, and yet it must be acknowledged that "it is largely responsible for the creation of public sentiment which does control these forces and which can bring about a change in the social condition of the workers."

He believes that conditions can be righted without destroying the present economic system, that there is 'a way out without resorting to socialism.

In a chapter on "The Extent of Poverty" the author says: "Taking the whole country through, it would be a conservative estimate to say that there are two million families, including widows who are the sole support of their children, living below the fair standard. That would mean that about ten million persons are living in poverty or at the margin of the minimum standard of existence. But this is not all. To this number must be added nearly a million persons who are cared for by public and private relief in Homes and institutions and the thousands every year who are reduced to poverty by sickness and industrial accidents. Besides these, there are those who from old age have no longer the strength and efficiency to command employment at the normal rate of wages." Squire's book on "Old Age Dependency in the United States" is quoted: "There are approximately 1,250,000 former wage earners who have reached the age of sixty-five years in want, and who are now supported by charity, public or private."

The author does not jump to conclusions; but in his handling of statistics considers all the related circumstances and varied conditions, such as the cost of living in towns and cities of different sizes, the number of persons in the families, and comes then to the appalling conclusion that an immense number "are not earning enough to provide their families with the decencies and comforts which civilization demands."

The deliberate judgment is: "The present conditions, with the appalling mass of misery, congestion, ignorance, and poverty, cannot be accepted as the final word by the democracy of this country." His opinion is that the way out can be found in the minimum wage and in profit sharing, along with social legislation for such things as industrial accidents, permanent disability and unemployment, which cannot be removed by either the minimum wage or profit sharing. He considers all these in a discriminating way.

It is shown that there is no good reason for the conclusion that profit sharing will fail because there have been so many failures in the past. An American capitalist, a man connected with many great industries, is quoted as saying that "practically all of the many failures of profit sharing plans, both in this country and in Europe, have occurred because at bottom the plans were not honestly devised nor equitably worked out."

The author shows that he is well aware that in the last

analysis all industrial and social reforms rest upon an economic basis. He accordingly asks, "Is the national wealth sufficient to meet the demands of these new social and economic changes?" His answer is: "The economic surplus is large enough to give to the workers a more equitable share of the profits of industry and yet yield a fair profit to invested capital."

Among the industries cited is the candy industry in Massachusetts. Its profits were found by a state committee of investigation to be $15,286,001, or 20 per cent on the invested capital of $68,326,471; and the wages were $15,615,388. The average wages of 41 per cent of the workers was less than $5 a week; and 65 per cent were paid less than $6 a week. The Massachusetts Minimum Wage Commission reported that "the workers could not exist without the help from relatives, friends, charity, or vice, unless they lived at so low a standard as to mean deterioration of race."

Reference is made to the Bethlehem Steel Company: "In 1912 it had an undivided surplus of $2,214,517, and yet at the time of the strike in 1909 it was paying a large number of its workmen less than a living wage (Report on strike at Bethlehem Steel Works. Neil. Senate Document. vol. 60. p. 18). During the last two years of 1913 and 1914, the corporation earned on its common stock of fourteen million dollars 27 per cent and 30 per cent respectively. Unless this surplus is capitalized in new stock, it would be amply sufficient to raise the rate of wages and still leave a margin over for investment in the business or to pay dividends on the stock."

In his plea for a more equitable distribution of profits the author takes into consideration the objection that any large increase in wages, which aimed to raise the standard of living for the wage earners, could not be achieved without reducing the amount of capital available for investment and hence curtailing the expansion of business and the opportunity for employment. As to the objection that if the economic surplus is largely used as consumer's wealth by being diverted to pay wages rather than being reinvested in industry as capital, then this might ultimateely lead to an increase of poverty in the next generation, the author says:

"There is something to be said in favor of this criticism. It would be no solution of the problem of poverty if it involved sacrificing the next generation to the present by diverting capital from industry to meet the social needs of today. In the long run, no method of relieving poverty can be permanent which involves sacrificing that part of the economic surplus which is now invested in business to increase wages, even if it meant the improvement of the living conditions of the wage earners' families. It is evident that so much capital is needed every year to keep business growing and expanding. If this is not provided then there is grave danger that with the growth of population the time will come when there will not be sufficient employment for labor. Thus it may be said that the United States Steel Corporation is rendering better service for the amelioration of poverty in using its undivded surplus in building a new plant at Gary than in distributing this surplus to increase the wages of its employees; or that the Bethlehem Steel Company is following a much wiser course in putting back a large part of its surplus into the business than it would be in distributing it among its workers."

As to all this it is said that it is not at all evident that the increase of wages to the level of an efficiency or decent standard of living would lead to a decrease of production; that on the contrary the greater efficiency under better conditions of living will more than compensate for the increase of wages.

Further it is said that "it is one thing to use the surplus in the extension of business and in the enlargement of the field for the employment of labor, and quite another thing to divert the surplus to paying dividends on the common stock which has often been issued merely to conceal the large profits of the corporation, and which are only paid at the cost of the living conditions of the workers."

Then, too, it is said: "Granting the necessity for new capital in the extension of business, it does not follow that to attain this end such a large proportion of the economic surplus should be held in the hands of the few. It is perfectly feasible and practicable that this ownership should be more

It is argued that a more equitable distribution of wealth will result in increasing enormously the consumptive power of the wage earners; that this will help to steady the markets and to reduce the danger of industrial crises.

It is contended that the fact that the masses have not enough money to buy the products of industry is the secret of our periodic cycles of industrial depression.

"There never can be any remedy for over-production" and under-consumption says the author, "so long as the wealth of the country is congested in the hands of the few. The buying power of the people is limited by the smallness of their incomes. An industry like shoes, woolens, cottons, etc., is ever liable to over-production, not because the needs of the people are supplied, not because the goods are not produced, but because the economic surplus, has been accumulated in the hands of the few and is spent in luxuries rather than in necessaries. Once wages are raised to the level of a decent livelihood, and the profits divided so that the workers may obtain a fair share of the net earnings, and it will increase the number who will become purchasers of the products of those industries." **Pilgrim Press, Boston $1.00 net.**

A REAL BATTLE CRY OF PEACE.

The Rev. Dr. Sydney Strong of Seattle had the foregoing as the subject of his New Year sermon. The text was from Acts 1:8. "But ye shall receive power." Dr. Strong said in part:

"There was no mistake on the part of the first Christians as to the necessity of having power if they were to conquer, for Peter was just as strenuous and as full-blooded and as quick tempered as Col. Roosevelt. Peter could swear a round oath on occasions. James and John were called 'sons of thunder,' Paul had military terminology on his tongue's end, and was the hero of a thousand battles.

"This company of world-conquerors was as hardy a lot as ever drew sword. They knew the value of power. They believed in a world in which evil and evil men had to be overcome by power.

"They saw no peace without battle. They clearly saw that they must battle, long and hard. They must prepare —and prepare they did by going to school to the great world-conqueror. They must be armed—and armed better than their enemies. They must not be niggardly in their appropriation for the military program. They must be ready to give all they had—up to the point of life; if they were to be classed as good soldiers and good citizens

of the kingdom. They must be ready for defense and offense. They must be on guard, they must watch, they must fight. They must not be surprised, they must overcome, they must be willing to lose an eye, an arm, the whole body rather than lose the fight.

World Ruled by Rome.

"Rome at that time sat proudly on her seven hills and ruled the world. She went right on gathering taxes, dispatching her legions, boasting over the 'Eternal City,' and, within 250 years, these world-conquerors with their successors, made Rome lower her standard—that of the spread-eagle—to the standard of the cross. It is dynamic. When you read 'The Acts of the Conquering Christians,' 'you are not walking in 'green pastures and beside the waters,' but you are gazing at Niagara.

"The early Christians acted like soldiers under command. They went anywhere without question. There was no vigil so long, no danger so great that they did not court the honor of performing it; and in so doing thousands of them won the 'cross' of honor. The cross became their standard of bravery,—not a spread-eagle or a lion or a bear—but the cross; and closing their eyes in death they would kiss the cross and thank God that they had been deemed worthy to suffer for their cause and imperial commander.

Movement Was Militant.

"If there is one thing clear about the Christian movement, it is that it was militant. It was made up of men and women who were willing to suffer and die for the righteous cause of their commander, and who had a persistent faith that their cause was just, and that their kingdom would overcome all other kingdoms; that before their peerless leader every knee should some day bend. The whole movement is charged with power.

"Before they started out to conquer the world they trained three years in the camp of Jesus. This was necessary to the gaining of power. As they walked and talked with him they became conscious that a man or a nation was strong only when they were right, and that when they were right they were strong. They discovered from Him that no harm could come to a man or nation except when the soul was wrong. 'Fear not him who has only power to destroy the body; rather fear him who has power to destroy the soul.'

Principal Founded on Love.

"They discovered that all his words and actions flowed from one principle, that of love. He was not self-assertive. He was not seeking for goods that perish. He was always forgiving. He had no fear of men, because he knew they could not harm Him. He believed the only effective way to overcome an enemy was to love him.

"On this New Year's Sunday I ask that we get back the consciousness of that intrepid band of Christian soldiers. They were fighters of the right kind.

That by which a man conquers, in any passage, is a profound secret to every other being in the world; and it is only as he turns his back on us and on all men, and draws on this private wisdom, that any good can come to him.—Emerson.

I turned to the blue heaven, gazing into its depths, inhaling its exquisite color and sweetness. The rich blue of the unattainable flower of the sky drew my soul toward it, and there it rested; for pure color is rest of heart.—Richard Jeffries.

COST OF THE WAR IN MEN.

An exact statement of losses of men in the war cannot be made because most of the powers do not issue casualty lists. Other factors tend to confuse. The British generally count men as missing who are prisoners of war. In general the really missing are amongst the unidentified dead. Many thousands of men have been wounded not only twice but three times, thus being counted as a casualty two or three times.

The proportion of wounded to killed or died of disease is generally about three to one.

The proportion of killed to total losses is supposed to be about one to five.

Here are the approximate figures, as given by the Chicago Tribune:

	Wounded and Missing.	Dead.	Totals.
Allies.			
Great Britain	408,184	102.046	510,230
Canada	12,800	3,200	16,000
Australia	11,200	2,800	14,000
France	1,224,000	306,000	1,530,000
Russia	1,840,000	460,000	2,300,000
Italy	208,000	52,000	260,000
Belgium	80,000	20,000	100,000
Serbia	88,000	22,000	110,000
Total allies	3,872,184	968,046	4,840,230
Central Powers.			
Germany	1,829,667	457,416	2,287,083
Austria-Hungary	984,000	246,000	1,230,000
Turkey	140,000	35,000	175,000
Bulgaria	56,000	14,000	70,000
Totals	3,009,667	752,416	3,762,083
Grand totals	6,881,851	1,720,462	8,602,313

COST OF WAR IN MONEY.

In this table are shown the total loans of belligerent nations, together with the estimated cost of the war to date and the present approximate daily cost for each country:

	Loans.	Total cost to date	Daily cost.
Allies.			
Gt. Britain	$ 6,076,500,000	$ 6,000,000,000	$24,000,000
France	6,089,760,000	4,500,000,000	12,000,000
Russia	3,102,500,000	4,350,000,000	12,000,000
Italy	415,000,000	750,000,000	6,000,000
Other allies	.....	950,000,000	2,000,000
Total allies	$15,683,760,000	$16,550,000,000	$55,000,000
Central Powers.			
Germany	$ 6,425,250,000	$ 5,000,000,000	$20,000,000
Austria	2,731,000,000	2,840,000,000	12,000,000
Turkey	250,000,000	490,000,000	1,000,000
Totals	$ 9,406,250,000	$ 8,330,000,000	$33,000,000
Grand totals	$25,090,010,000	$24,880,000,000	$88,000,000

Have patience with all things, but chiefly have patience with yourself. Do not lose courage by considering your own imperfections, but instantly set about remedying them; every day begin the task anew.—Francis de Sales.

THE CATHOLIC CHURCH.

Its Inspiration to Worship, Obedience and Sacrifice.

The Rev. Dr. Raymond C. Brooks has been giving a series of Sunday evening addresses in the First Congregational Church of Berkeley on the contribution of the different churches to our common Christianity. Recently he spoke concerning the Catholic Church in part as follows:

It would be easy for a Protestant who has read Church history and who has some knowledge of present religious conditions, to spend not one evening only but a dozen in pointing out to his fellow Protestants what he regards as the serious mistakes of Catholicism. This has often been attempted. This side of Rome's history we are not likely soon to forget, and of it there are many to remind us if we should forget.

But there is another side to the history of the Catholic church, which we as Protestants do not so commonly appreciate and which it would be much more valuable for us to contemplate. I propose that we should look at the other side and not only recognize Rome's great contribution to our Common Christianity but be willing to profit by what she has to teach.

There are certain external features of the Roman church which must impress any one who will give even a superficial glance at her history. Take the fact of which Macaulay wrote with such surpassing eloquence. "Here is the one great institution which has outlived the storms of the centuries, which links together the civilization of the past and the future. Empires have fallen, monarchies have decayed, republics have risen and passed away but the church of Rome has outlived them all. No line of monarchs in the world runs back as far as the line of Popes in the Vatican."

When you look into the future it does not require a great stretch of the imagination to see all the present forms of Protestantism passing away before the amazing power of a transformed Catholicism.

One of the daring leaders of Protestatism writes of the passing of Protestantism: "Well, let it pass in its present forms."

"Our little systems have their day,
They have their day and cease to be."

If some day there shall be in the world a true Catholic church, that is, a Universal church, not Roman, nor Greek, nor Jewish, nor Protestant, but truly Catholic, as we fervently hope and pray, it is not difficult even for a Protestant to see that such a church is more likely to be born in the womb of Catholicism than anywhere else.

Every thoughtful Protestant must be impressed by the nobility of the symbolism of the architecture of Rome as she seeks to body forth her ideals in forms which appeal to the imagination. The rude inartistic building which so commonly marks the Protestant meeting house, the utterly inartistic interiors, the cheap rag-time music often heard in our Protestant churches all testify to the great loss in this respect which we have suffered and which we need to regain.

Even a superficial observer too must be impressed with Rome's care for her children. Though we denounce her attitude toward our schools as un-American and un-Christian yet we cannot but recognize that Rome takes the matter of Religious Education seriously and the time has come when we Protestants need to profit by her serious attempt to teach her children what she conceives to be the way of life.

In like manner Catholicism makes a great appeal to right minded people through her vast and well organized philanthropies. In almost every city of any size a well equipped Catholic hospital is to be found, open to those of any faith or no faith where the best of medical care is provided. Indeed there is no phase of human misery for which the Catholic church does not seek to provide some remedy. In this respect Catholicism has much to show to a Protestantism that has been too much absorbed in its intellectual problems and too little concerned for the poor and desolate.

But there are other matters which seem to me of greater importance, for they pertain to the very substance of the religious life itself. Rome has much to say to an irreverent age, which is forgetting how to worship God. Indeed, I sometimes wonder how many Protestants there are, zealous and useful members of the church, who do not think of the church as a place of worship, so far as their own personal habits are concerned. They come to enjoy the music and to hear the sermon and to greet their fellows, not to worship God. They enter without a prayer and they leave without having once lifted a petition to the Most High. During the service of prayer they sit bolt upright or if with bowed head their thoughts are wandering here and yonder. However superficial and formal the Catholic may be in his religious life, he has the habit of worship. What a message to a forgetful and self-sufficient Protestantism.

The habit of obedience to authority is a permanent contribution to our common Christianity, which we as Protestants are seriously in danger of forgetting. I do not forget how this habit may hinder the development of a strong, brave personality, but neither do I forget what an immense moral safeguard it may be, nor how permanently necessary in every noble life is the principle of obedience to the highest, which in our abuse of freedom we are in danger of losing.

Rome has much to teach us also as to the necessity and the value of the spirit of sacrifice. Indeed here, I believe, is in no small part the strength of the appeal of Rome. She has organized her worship about the fact of the sacrifice of Christ. On every church spire the cross is lifted up. On every altar the crucifix is kept. She calls upon all her leaders both men and women for great personal sacrifice at the very threshhold of their ministry. So long as a church holds to this great fact she will have a grip on the hearts of men which cannot easily be broken.

I regret as sincerely as anyone can, the faults in Catholicism, but I rejoice greatly in the great and distinctive contribution she has made and is making to our common Christianity and I pray God that we may learn to worship in spirit and in truth, that we may learn to obey with prompt surrender and may find it all joy "to present ourselves, a living sacrifice which is our reasonable service.."

A WORD FROM DEACON MORSE.

Editor of The Pacific:

While I agree with you that there is no further purpose in the discussion, I think you should give me space to ask your readers to investigate for themselves the statement made on the authority of Rev. Charles R. Brown that for every day in the year there were two thousand persons evicted for non payment of rent in the City of New York "in one of the early years of the 20th century." I will be liberal and waive the word eviction which means by process of law, I can hardly conceive of such a condition in any city by which so many persons would be thrown in one day

on the streets with their goods and chattels and no comment be made by the newspapers.

Yours cordially,

I. H. MORSE.

There is something radically wrong with Mr. Morse's figuring. It was not said that 2000 persons were put out of their homes on any one day. Dr. Brown's exact words were, as found on page 279 of his book "Social Message of the Modern Pulpit": "In the year 1903, sixty thousand four hundred and forty-three families, one fourteenth of the whole population, were evicted for non payment of rent."

The population of New York was 3,437,000 in 1900. We presume it was about 3,750,000 in 1903. This would make the number turned out each day about 700 instead of 2000.

There may have been something said about it at the time that neither Mr. Morse nor the Editor of The Pacific saw —or if seen that neither remembers. However it would be quite possible for such a thing to happen and it be kept rather quiet. Cities have been known to keep from publication quite often occurrences not dissimilar. Newspapers have often entered into "conspiracies" not to hurt business or defame the "fair" names of their cities or their state or country.

Dr. Brown is a regular reader of The Pacific. Perhaps he can inform us as to the source of his information.

TO MY LAST YEAR'S CALENDAR STILL HANGING ON THE WALL.

Dear patient year,—thou seemest loth to leave me,
Though gathered now thy band of hours completed
All ready for the ne'er returning journey.
Thy days dissolve yet somehow seem not dying,
Thy features change, but as with parting message,
Like wistful memories that croon while dreaming.
Surely no smart, new art-work of the printer
May come abrupt to take thy place familiar.
Yet thou too, viewed as from thy morning's dawning,
Seemed gaily red with holidays expectant,
Civil and Sacred, half and whole, prophetic,
Prim invoice of the joys booked for thy journey.
How changed the landscape now that I have lived thee,
Each separate number once an unknown morrow,
Big with fond plans or shrunk with fear and sorrow,
Cloudy with care or bright with hope's wild yearnings.
Now all thy days, blending and distance-tinted,
Sink gracefully and fade with softest blurring,
While here and yonder, like bright, golden spire-tips
Through City's smoke, the mists of our forgetting,
Or like clear beacons, stars of hope and pleasure,
Gleam holy hours above their sacred settings.
I watch them rise, unhasting, undelaying,
Pausing so calmly in their still receding,
While heart-stains, red with joys or pains exquisite,
Trace, just beneath, the soul-life path we traveled.

Time quiets all. But just beyond my hearing,
Vibrate again those songs of love and longing;
While the stilled heart, like placid, sheltered lakelet
When winds are over, from its peaceful surface
Keeps looking up, for stars and moonlight listening.

Let me once more dream down thy love-laced windings,
Dear, silent city of my year departing.
I weave thy quiet paths through gathering twilight;
I hear soft footfalls slowly glide to silence;
I hear sweet voices gently melt to echoes,
While faint responses up from far heart-valleys
Float to my inner ear, attuned to listen.

Yes. They too live. For at this golden moment
Not last year's joys alone smile from thy windows,
But all life's memories, with lips so tender,
Waken to love again and softly pressing,
Print on my heart the Calendar Unfading,
The Calendar that ne'er shall leave the wall.

Mill Valley, Cal. —John Rea.

STATISTICS FOR THE YEAR NINETEEN FIFTEEN.

We compile from the record kept by the Chicago Tribune a lot of suggestive statistics for the year 1915. We have given these annual statistics for several years and many of the readers of The Pacific have found them of value.

Benevolences.

The year 1915 shows a falling off as compared with 1914, in donations and bequests made at home. This is due to the immense sums which have been contributed to the various foreign relief funds. When these are added to the total the year may be called a record breaker in the cause of humanity. The contributions to the Red Cross, in money and additional contributions of clothing and food, in 1914 swelled the grand total to a round $250,000,000. The total for 1915 will reach fully $300,000,000. Outside of war charities, the total for 1915 amonts to $146,773,020, as compared with $218,599,482 in 1914 and $199,841,442 in 1913. It umust be taken into account that this total includes only donations of a public character which have been made public. If we could add all that is privately given and never appears in print the total would be more than doubled.

Of the total for 1915, $7,492,000 represents gifts and $67,791,912 bequests. These sums have been distributed as follows: To charities of various kinds, $79,861,329; to educational institutions, $35,354,338; to religious organizations, $17,611,862; to art museums, galleries and various municipal institutions, $12,939,401, and to libraries, $916,000. The practical withdrawal of Mr. Carnegie from library beneficence seems to have been infectious.

The women of the country have contributed $28,304,658, as follows: To education, $4,354,000; to charity, $12,668,991; to religious organizations, $3,297,896; to galleries, museums, etc., $7,981,541; to libraries, $22,500. Nearly one-half of these large sums has been given in thirty-five contributions.

The three regularly largest contributors have not been as conspicuous as usual, their home benevolence evidently having been obstructed by the influence of the war. As far as public mention has been made, Mr. Rockefeller's record is $1,970,000; Mr. Carnegie's $3,330,000, and Mrs. Sage's $341,000. From its organization in May, 1913, to Jan. 1, 1915, the Rockefeller foundation has made appropriations of $4,094,800 to various commissions, charities, and missionary agencies. As the foundation's total resources are $100,048,000, its capacity for beneficence is practically limitless. The general educational board has at its command an annual income of about $2,500,000, which is to be used for "the promotion of education within the United States of America without distinction of race, sex, or creed."

It will be impossible to make any accurate statement of the contributions in food, clothing, and money made by the

people of the United States to the various foreign relief funds, as no official statements have yet been made. The American commission for the relief of Belgium alone has sent $80,000,000 in supplies to that country, and other organizations have sent nearly $20,000,000 in money. The relief organizations in New York City have raised nearly $7,000,000. A private fund of over $1,500,000 has been raised for Jewish relief. Adding to these large sums those raised in cities and towns all over the country, it is within bounds to say that the European war has taxed the benevolences of this country not less than $175,000,000—and the end is not yet. The magnitude of the work done for Belgium alone, up to the 30th of last June, was thus stated by H. C. Hoover, chairman of the American commission for relief of Belgium in an address at the opening of King's college in London:

"Foodstuffs worth $55,000,000 have been supplied and sold up to June 30.

"Two hundred and ninety-three complete shiploads, comprising over 600,000 tons of breadstuffs, have been imported.

"We are spending $3,500,000 for the upkeep of the canteens for Belgians absolutely destitute.

"We have spent $500,000 through the committee appointed to look after homeless and orphan children; 24,000 children have been placed in temporary homes until after the war.

"Twenty thousand foreign refugees in Belgium are also being cared for and fed.

"In destroyed communities $500,000 has been spent in the erection of temporary shelters.

"Clothing worth $3,400,000 has been distributed through the central clothing bureau in Brussels.

"For the purchase of clothing locally, $2,200,000 has been distributed to the destitute.

"The total subscriptions up to date in actual cash have been about $15,000,000."

Embezzlements.

The record of financial dishonesty in 1915 runs very close to that of 1914, being, as reported to date, $13,426,203, as compared with $13,051,230 in 1914. The losses were distributed as follows:

Banks, $6,600,489; Miscellaneous, $2,992,288; Agents, $1,848,512; Forgeries, $1,070,059; Public officials, $808,984; Loan associations, $88,277; Postal employes, $17,600.

Banks as usual are the heaviest sufferers. In 1908 the money stolen amounted to $5,933,971; in 1910 it reached $6,203,185; in 1909, 1911, and in 1912 it averaged about $3,000,000. In 1914 it increased to $5,871,743 and in 1915 shows the highest record in the seven years.

The figures cited in the general statement can only be called approximate, as many peculations are never reported, some are incorrectly reported, and many are settled.

Homicides.

The number of deaths by personal violence of all kinds in 1915, as reported by telegraph and by newspapers in every state of the union, was 9,230, as compared with 8,251 in 1914, 8,902 in 1913, 9,152 in 1912, and 8,957 in 1911. It must be taken into account that this record is not made from official reports of homicides resulting in arrest and conviction. As a matter of fact, there are no official records, which are complete. This record includes deaths from every form of violence, and perhaps it would be more exact to characterize it as a record of deaths by violence. The various causes, generally classified, were as follows:

Quarrels, 4,256; Unnamed causes, 2,832; By highwaymen, 436; Jealousy, 723; Infanticide, 135; Liquor, 390; Resisting arrest, 182; Insanity, 102; Strikes, 20; Riots, 11; Criminal outrage, 16.

Thirty-five persons were killed by Black Hands and nineteen by the High Binders and Tongs. There were also twenty-two cases of double murders, eight of triple, five of quadruple, two of quintuple, and one case in which six were murdered at one time.

Number of Legal Executions.

The number of legal executions during 1915 shows a considerable increase over 1914, being 119, as compared with 74. Of the total number, 52 took place in the north and 67 in the south, Seventy were white, 45 Negroes, 3 Chinese, and 1 Mexican. Eight were executed for crimes of rape and 111 for murder. Classified by states, the record is as follows: Alabama, 7; Arkansas, 6; Arizona, 1; California, 14; Colorado, !; Connecticut, 2; Delaware, 1; Florida, 3; Georgia, 10; Illinois, 4; Kentucky, 3; Louisiana, 1; Massachusetts, 1; Mississippi, 4; Maryland, 3; Missouri. 1; New York, 21; New Jersey, 3; North Carolina, 3; Ohio, 1; Oklahoma, 1; Pennsylvania, 5; South Carolina, 9; Tennessee, 1; Texas, 4; Virginia, 5; West Virginia, 4.

Lynchings.

The number of lynchings in 1915 shows an increase of 44 over that of 1914, being 98, as compared with 54 in 1914, 48 in 1913, and 64 in 1912.

The highest number in the last 30 years was in 1892, being 205. The number went down to 60 in 1906 and then crep up to 100 in 1908. It was low for several years thereafter.

The number in the various states was as follows: Alabama; 7; Arkansas, 4; Arizona, 2; Florida, 4; Georgia, 18; Illinois, 1; Kentucky, 5; Louisiana, 3; Mississippi, 10 Missouri, 2; North Carolina, 4; Oklahoma, 3; South Carolina, 1; Tennessee, 3; Texas, 30; Virginia, 1; total, south 97; north, 1. Fifty-four were Negroes, 17 whites, and 27 were Mexican bandits making raids on Texas soil. The crimes for which they were lynched were as follows: Murder, 49; theft, 11; rape, 9; murderous assault,, 7; attempted rape, 4; alleged murder, 3; poisoning mules, 3; accessory to murder, 2; insulting women, 2; race prejudice, 4; unnamed, 3, and wife beating, 1. Three persons were victims of night riders. Two of the ninety-eight were women.

Suicides.

The wave of self-murder steadily increases in volume. The total number for 1915 of unfortunates is 14,180, as compared with 13,963 in 1914, 13,103 in 1913, 12,981 in 1912, and 12,942 in 1911. The proportion of suicides as between men and women remains about the same, being 9,825 males and 4,355 females. Physicians, as usual, head the list of professional men, the number being 22, as compared with 16 in 1914, 34 in 1913, 40 in 1912, 27 in 1911, 51 in 1910, 27 in 1909, and 42 in 1908. The causes of suicides were as follows, the same difficulty in classification being noted as in the case of homicides:

Despondency, 8,102; Unnamed causes, 2,520; Ill health, 1,190; Domestic infelicity, 965; Insanity, 582; Disappointed love, 536; Liquor, 220; Business losses, 65.

A significant feature of these figures is the constant increase of those who commit suicide because of ill health. Of the total number, 5,867 shot themselves, 3,982 took poison, 2,603 asphyxiated themselves, 782 drowned themselves, 462 jumped from roofs and windows, 325 cut their throats, 72 threw themselves in front of locomotives and cars, 60

stabbed themselves, 19 set fire to themselves, 6 used dynamite, and 2 starved themselves. There were 258 cases of murder and suicide, 36 cases of suicide and double murders, 12 of triple, 4 of quadruple, 1 of quintuple suicides and murders, and 32 cases of suicide by pact.

Number of Aviators Killed.

The number of aviators who have lost their lives during 1915 was 182 killed by accident and 189 by the chances of war, a total of 371, as compared with 203 in 1914, 200 in 1913, 100 in 1912, 99 in 1911, 32 in 1910, 4 in 1909, and 1 in 1908. The number of injured in 1915 was but 54, as compared with 139 in 1914.

The number of accidental deaths in foreign countries was as follows:

Germany, 65; England, 13; France, 12; Holland, 17; Switzerland, 7; Japan, 6; Italy, 27; Argentine Republic, 2; Mexico, 2; Chile, 2; Sweden, 4; Spain, 1; Yucatan, 1.

Railroad Casualties.

The number of passengers and trainmen killed during the year was 6,707, and of injured 70,516. These figures are much below the average, which has been computed as showing that about 8,000 persons are killed and 60,000 injured annually. Accident Bulletin of the inter-state comimssion for the year ending June 30, 1914, shows the total number of casualties for that year were 202,964, of which 10,302 were killed and 192,662 injured.

Marine Losses.

The loss of life by marine disasters during 1915 was 2,-821, as compared with 2,519 in 1914, 1,640 in 1913, and 4,400 in 1912. The losses in 1915 divide as follows: Ocean, 1,745; inland water, 1,066. The comparatively large number of the latter is to be credited, in part, to the Eastland disaster in the Chicago river.

Various Minor Disasters.

The following paragraph gives the loss of life resulting from minor disasters of various kinds in this country during 1915, as reported by telegraph and in the local columns of the daily press:

Drownings, 7,856; Fires, 1,641; Mines, 1,362; Cyclones and storms, 1,281; Explosions, 496; Electricity, 242; Lightning, 172; Asphyxiations, 226; Elevators, 89.

The number of persons seriously injured by automobiles throughout the country up to Dec. 14 was 10,032, as compared with 5,043 in 1914, 6,733 in 1913, 5,756 in 1912, and 3,220 in 1911. The number killed during the year was 2,-224 as compared with 1,814 in 1914, 1,615 in 1913, 1,317 in 1912, and and 792 in 1911.

Death Toll of Sports.

Baseball kiled 60 and injured 80; football, kiled 18; and injured, 50; biclcles and motorcycles, 269; and 950. Fourth of July celebrations, 47; and injured, 1,114. Guns thought not to be loaded killed 37; horse racing, 3; golf 3; roller coasters, 7; the rocking of boats, 8; boxing 5; prize fignts, 2; scenic railroads, 2.

In hunting seven were killed in California; one in Oregon; two in Washington. Pennsylvania had the highest number, 11; and Michigan came next with 10. Wisconsin had 9.

Losses by Fire.

The fire losses in this country and Canada for 1915, computed to the middle of December, amount in round numbers to $165,000,000, as compared with $200,000,000 in 1914, $207,000,000 in 1913, $216,000,000 in 1912, $220,000,-000 in 1911, and $220,000,000 in 1910.

"S. O. S."

Some of the Thoughts of a Wasington Pastor.

Churches in many parts of the country are signaling for help. Where are the men who will respond to their call and assume the responsibility of leadership over these pastorless flocks? Our most promising young men are seeking other avenues of service and the old Gospel Ship seems to be drifting out upon the unknown waters of the future minus competent pilots. Has the Christian ministry fallen into reproach among the youth of her training or is there something connected with our church life which repels instead of attracting these young men? The question is serious and demands immediate attention if the future of the church is to be insured against decadence. The writer has personal knowledge of two young college men who have this past year rejected the call of the church for what they considered the more active ministry of medicine. Three other young fellows of unusual promise have resigned from pastorates to enter upon secular pursuits. The time is ripe to acknowledge and seek a solution for this condition which regretfully we admit authentic and seek some definite means of saving the lives of these men for the church. Let it be said to the honor of those turning from the Christian ministry that money was the last reason offered for their rejection. Yet while even with the ministry money is not the consideration it must be a consideration. The preacher must maintain a great degree of respectability and this cannot be unless he is enabled to completely release himself from debt. The influence of the pastor who must dodge creditors cannot be very beneficial to his parish; hence every church should pay the minister all it can afford and pay him promptly. The running expenses of the parsonage are not paid from what a church promises but from what it pays. In this connection some of these young men did object and objected reasonably. Too often the pastor is the last person to receive his salary and then it is seldom paid in full. It is natural that men should rebel against this unbusiness like method of conducting religious affairs. Not only is the laborer worthy of his hire but he should get it and get it when it is due. Men say they would rather work in secular vocations for sixty dollars per month, paid regularly than two hundred dollars paid perhaps. Until the church realizes the logic of this objection and takes means to remedy the difficulty she will find a sad deficit in her ministry. Another objection is worthy of consideration, namely, the fact that the church presumes to hire an expert leader and then make him the "goat" of all manner of petty criticisms. It is hard to distinguish which is the most objectionable, the ecclesiastical or the lay pope. In the former case the pastor knows at least that he who rules has at least a degree of justice tempered with mercy, but in the latter case neither element may be present nor manifested. I have known several cases where some bigoted, untrained and unsympathetic lay-pope has completely ruined the future of a church and driven the pastor from a promising field. Until the parish is ready and willing to impose confidence in the advice and administration of the trained physician of souls she can expect little success and prosperity in her religious activities. The average pastor, like the average child, can endure a lot of letting alone and wise is that church which extends its pastor a great degree of personal liberty. The church which pays and prays right will have no difficulty in getting and keeping competent under-shepherd.

Among the Churches.

San Francisco, First.—Dr. Van Horn of the First Church, Oakland, will occupy the pulpit next Sunday; and Albert W. Palmer the following Sunday.

Oakland, First.—The pulpit will be occupied next Sunday by the Rev. W. W. Willard of San Jose. Dr. Van Horn will be with the First Congregational Church of San Francisco.

Pomona.—Under the auspices of the Brotherhood of Pilgrim Church the Claremont Choral Union gave Handel's "Messiah" on the evening of January 9th, in place of the usual Sunday evening service. Nearly ninety singers composed the chorus. The soloists were the same who took the solo parts when the oratorio was sung a few weeks ago at the Bridges Hall of Music in Claremont—two of them coming from Ls Angeles. Pilgrim Church was crwded to the doors, and many persons availed themselves of "standing room" during the rendition of the oratorio. The offering more than covered the expenses, and the overplus was presented to the treasury of the Claremont Choral Union.

Redlands.—An "Art Gallery" of children's drawings was recently hung up in the church and attracted considerable attention. Mr. Jump, the pastor, preaches a Children's Sermon each Sunday morning to a church kindergarten that frequently numbers forty children, and after the sermon and a taste of the church worship the children march out for their own exercises in another room. After one of his story-sermons the pastor asked the children to remember the details of the story, when they left the church auditorium, each one was to draw a picture to illustrate the story he had just heard. These drawings were displayed the next week for the children and their parents to inspect.

Adin.—The pastor, Rev. R. S. Nickerson, leaves Adin after three years service on account of the necessity of securing the advantages of advanced schools for the son and daughter. During the pastorate the membership has been increased from eight to forty-one, the membership of the Sunday schools to over onehundred and fifty, a Christian Endeavor Society of seventy-one, the only one in the county, organized and doing splendid work, a fine Junior Endeavor Society of thirty-three prospering and prayer meeting maintained regularly. The parsonage moved, enlarged, and the interior of the church beautifully decorated. A gas plant lately installed adds much to the convenience of the worshipers. The attendance is the largest in the history of the church. The members are expressing great regret because of the departure of Mr. Nickerson and family.

Campbell.—A fine crowd turned out for an all day annual meeting. A new Constitution and Bylaws was adopted after a full and free discussion. The spirit shown all the way through was brotherly in the extreme. Much other business was transacted. The courageous spirit of the church was shown when, in spite of the fact that the church faced a deficit, it was voted to raise the pastor's salary from $1,000 to $1,200—also to raise the debt on "The Manse" this year amounting to practically $1,000! The debt has already been lowered to $290 with signs of speedy extinction! The budget for benevolences was voted. In spite of wind and rain five large tables were filled at the noon hour with a happy lot of people. The pastor, Geo, E. Atkinson, has been with the church nearly 13 years—coming in 1903. During that time the church property has increased from $3,000 to $13,500, the benevolences to nearly $500; and he has received into the membership of the church 179, exactly the present membership! Pastor and people face the future with bright courage and determination, and we expect the best year yet in 1916.

Riverside, First.—This church has had many musical features, entering upon the new year. Prof. E. D. Keck, with a chorus of eighty voices, gave Handel's "Messiah." The solo numbers were taken by Mr. J. Geo. Hunter, tenor; Mr. J. Cummings, basso; Mrs. B. E. Frances, soprano; and Miss Georgiana Strauss, contralto, all of whom rendered their parts in a most satisfactory manner. Fifteen hundred or more listened attentively from the beginning to the end, all rising to the great Hallelujah chorus. Much credit is due Prof. Keck as director of the Riverside Oratorio Society for his enthusiastic, untiring efforts to not only bring before this congregation but the community at large music of such high order. This year will be the eighth season Prof. Keck, with his chorus, have given oratorios each year being a different one. This church is greatly indebted to Prof. Keck for his good work, and feel very happy to have him associated with the church as director of the choir.———Last Sunday, the Tuskegee Jubilee Singers of Tuskegee, Alabama, gave a very beautiful service of song at the vesper hour. The Southern melodies were so beautifully rendered that they were asked to repeat many of their numbers. The congregation was large and listened with interest to their Southern songs.

Pasadena First.—The church had the unusual opportunity of hearing last Sunday, two college presidents, Dr. E. D. Eaton of Beloit, in the morning, and Dr. Albert P. Fitch of Andover Theological Seminary in the evening. Both addresses were rich in inspiration, and the double privilege made a day of special uplift. December 26 was observed as Student Day in the Bible School, when college pennants were hung upon the wall and special recognition was made of the fact that thirty-seven young people of the church are away at school. Thirteen institutions, including colleges from Wellesley, Mass., to Seattle, Washington, are represented by these students. On the evening of Tuesday, December 28, the Christmas entertainment of the Bible School was held, this being a departure from the usual order of Christmas programs. An original story, "The Angel of the Christ Day," was read and illustrated with tableaux showing the missionary activities of the school. Among the pictures shown were a home missionary family, a group of Indians, a Kentucky cabin, some Hindu orphans, a Chinese Kindergarten and a Labrador fisherman's hut. Christmas carols accompanied the showing of the scenes.

NOTES AND PERSONALS.

Next Monday at the meeting of the ministers in San Francisco the Rev. J. B. Orr will give the paper.
the evening there will be a musical service.

Dr. Brooks has gone to Chicago to attend the meeting of the Home Missionary Committee of which he was made a

member by the National Council at New Haven. The pulpit of First Church, Berkeley will be occupied next Sunday morning by Secretary Kelsey of the American Board. In

The Rev. Dr. J. H. Williams of Redlands has been asked to supply the Church of the Messiah at Los Angeles until a successor to Stanley Ross Fisher is secured.

Miss Lydia Walker, the youngest daughter of the Rev. Robert Walker, has been appointed a teacher of Italian in the University of California. Miss Walker is a recent graduate from the University, and has been taking post-graduate studies.

There was a good attendance of the ministers at the opening of the present semester of Pacific Theological Seminary last Monday. Dr. Nash presided and called on the Rev. Mr. Dean of Sebastopol to read the Scripture lesson. The prayer was by Rev. Robert Walker, the closing prayer and benediction by Dr. Frear. The address by the Rev. J. A. Fry of the Methodist Church, South, was an able one.

The Rev. Roy Campbell of Calvary Congregational Church, Oakland began last Sunday evening a series of sermons on "Some Plain Lessons in Practical Living." Sunday evening he spoke on "Getting the Right Start in Life." Next Sunday evening the topic will be "The Fight between Faith and Fear." Other topics are: "Deep Breathing and Deep Living. Seeking Your Own Level. The Power of Affirmation."

CALVARY CONGREGATIONAL CHURCH, OAKLAND.

The fellowship and activity of our church life centered around the "Pastor's Annual Dinner"—which significant title, while not intended to imply that we only feed our pastor once a year, makes known the fact that once a year at this important function our pastor is given the privilege of extending his hospitality, and that of the church, to his friends, our friends, and to those desired to be friends and to ultimately associate themselves with the interests of our church. In response to such cordial invitation for Wednesday evening, January fifth, about one hundred and fifty guests, crowding the capacity of the social hall of the church, enjoyed a delightful fellowship together as well as a splendid dinner prepared by the women of the Women's Association and served by the Young Women's Club, an organization which has come into existence during the past year and has rendered inestimable service.

At the close of this social session, the annual business meeting was held in the church auditorium—with a large attendance.

The reports showed a year of unusual accomplishment and revealed a spirit of keen interest in all branches of the work.

Reporting for the Board of Directors, the chairman, Mr. E. T. Leiter, stated that a budget far in excess of any previous year, including improvements in church property, had been fully raised and paid; that the estimated budget for 1916 is practically secured; and that the year 1915 had been the best year financially in the history of the church.

The report of the clerk, Mrs. Alice Dunham, revealed the fact, that one-fourth the total membership has united with the church in the past year.

Notwithstanding the allurement of the Exposition in 1915, the secretary of the Women's Association, Mrs. Harriet L. Giese, made a splendid report for that society stating that good progress had been made, and all liabilities paid leaving a balance in the treasury. This is most encouraging as a large sum was expended during 1915 in recarpeting the Assembly and Reception rooms, increasing the supply of silverware and paying for other needed improvements undertaken by the Women's Association.

We are proud of the manly boys and splendid girls of our Christian Endeavor Society—all eager and willing to help in any possible way. They have been doing a good bit of work in the Sunday school room—furnishing new lights and making it more wholesome and enjoyable in everyway—while the Young Women's Club has transformed the kitchen into a most attractive and comfortable place. Floors have been painted—windows prettily curtained—new stoves put in and other conveniences installed. In addition to this the young women were enabled, as a result of their own efforts, to send a substantial check to the Women's Association—one to the church treasurer as well as retaining a working nucleus for themselves for 1916. We are certainly most grateful for all these loving services rendered.

The Sunday School, in charge of Mr. Earl H. Weed, Mr. Joseph Leiter and Mr. Rae Arner, promises a large increase during this year; the average attendance during 1915 being one hundred each Sunday.

We gleaned through the report of Mr. Hustin, Pres. of the Men's Club, that it is decidedly active and very much alive and that it has been able to pay all bills and meet all the obligations of the past year.

Our annual meeting had a glow of warmth and good fellowship—with considerable "go"—as it was ably presided over by our pastor, Mr. Campbell, whose report showed a good amount of work done by him during the year. Mr. and Mrs. Campbell have been with us now more than a year and we appreciate them both. Mr. Campbell is capable, earnest, sincere and uplifting while our association with Mrs. Campbell is all that could be desired.

We feel gratified with the results of our efforts during the year 1915 with its seeming handicap of the Exposition and this new year looks really good to us in every way.

Very noticeable was the Christmas spirit of loving loyalty and generosity prevalent in all the societies of the church during the holiday season. There were gifts to the church and by the church—each department supplying some needed improvement which might add to the comfort and pleasure of the persons who enter into the life of Calvary Church.

MEMORIAL SERVICE AT CAMPBELL FOR DR. H. H. ATKINSON.

A Memorial Service was held for Dr. H. H. Atkinson, of Harpoot, Turkey, at the Campbell Congregational Church last Sunday as a Vesper Service. Dr. Atkinson's mother, sister, and one brother were present. One brother is a physician in Siskiyou Co. and could not be present. Letters were read, especially from the First Church, San Francisco—whose representative Dr. Atkinson was, and from Dr. J. L. Barton of the American Board. Rev. Dr. J. K. Browne, for 40 years a missionary at Harpoot, 10 years of that time a fellow worker with Dr. Atkinson, was present and spoke for the American Board and for the Harpoot station. He spoke of going out 4 days journey to meet Dr. Atkinson and welcome him to the work, meeting him

on an old Roman stone bridge built probably 2000 years ago. He mentioned four traits of the doctor's character which especially impressed his fellow workers during the 14 years of Dr. Atkinson's work in Harpoot.

1. His high ambitions for his hospital and medical work.

2. His heroic courage in meeting and overcoming tremendous difficulties.

3. His intense burning evangelistic spirit. He was not simply a physician for the body, but a missionary as well, whose supreme mission was to preach the Saviour to lost and needy men.

4. His deep personal piety, which made all the rest of his life possible, and from which it all came.

The hymns sung and the scriptures read were all favorites of Dr. Atkinson, the special piece by the choir was one sung at the funeral of Dr. Atkinson's father, himself a missionary—foreign and home—all his life.

DR. ATKINSON'S WORK IN TURKEY.

Dr. H. H. Atkinson went to Turkey as a medical missionary 14 years ago. At that time there was no hospital at Harpoot or any medical—i. e. American—work there. His work was all done in crowded quarters from a dispensary. Later a large tract of land was secured and a fine modern hospital erected thereon, largely through the doctor's personal work. At the outbreak of the great war his hospital was seized by the Ottoman government for military purposes. He was ordered to leave and they would confiscate the entire property. "No," he said, "this is an American hospital, and I am the American surgeon in charge. I will handle your military cases, but I stay here in charge!" This was finally permitted. Later the work was taken over by the Turkish Red Cross—or Red Crescent—Dr. Atkinson still in charge of the hospital and Mrs. Atkinson as superintendent of nurses. Their life has been crowded with medical and rescue work, as many as 150 patients at one time in the hospital. Under the heavy strain Mrs. Atkinson broke down, but recovered under skillful care, then the doctor contracted typhus and died after a few days' illness.

One of the last letters his mother in Campbell received told of his securing permission of the Vali—governor—and going out to a detention camp where many poor Armenians were held on their deportation to the desert, and rescuing 30 of them—he wrote: "It was a heartbreaking work to choose the 30. All were sick, starving, friendless and homeless." Finally they were selcted and the pitiful procession started slowly back to the hospital and safety, where the doctor already had over 100 sick and wounded under his personal care. The next news was the cable telling of his death. He leaves a wife and three children in Turkey; a mother, sister and two brothers in America. He was a young man just in his prime, and with the promise of a splendid medical career before him. But he died at his post, faithful to the last.

Dr. Atkinson is the sixth missionary of the American board to die in Turkey this past year from causes incident to the great world war.

TO THE PASTORS OF OREGON.

You made a brave and victorious fight for the cause of prohibition. Without your help the movement would have failed. You realize that the Church, of which you are leaders, is still on the field of battle, a militant army.

Another great moral issue, not less important than the suppression of the saloon, is to be submitted to the voters of Oregon at next November election. Five grocers of Portland, who have been keeping their stores open on Sunday in defiance of the state law, will petition for an initiative vote for the repeal of these law-breakers and are aiding them to secure the required number of signatures to insure the ballot. Unless a counter movement is vigorously prosecuted, Oregon may be without any Sunday law within a few months.

A committee of fifty ministers and laymen of Portland, representing fifteen denominations, and members of the Central Labor Council, have drafted a bill to be submitted to the voters at the fall election as a substitute for the old Sunday law. It is a vast improvement on the existing statute for which a repeal vote is to be taken. I will give to Oregon one of the best and sanest Sunday rest laws of any state in the Union. It will also provide for one day of rest in seven for the many who do the necessary work of Sunday. The Federal Council of the Churches of Christ in America is advocating such a measure throughout the United States. Only three of the states now have such a law.

The committee of fifty adopted the name of Weekly Rest Day League of Oregon under which to carry forward this movement. Every pastor and friend of Sunday observance is regarded as a constituent part of the Weekly Rest Day League and their loyal support is anticipated. No reform will be more helpful to the pastor. It is the legitimate business of the church to preserve this day. And the King's business requires haste. We urge you to press the circulation of the initiative petition.

The Retail Grocery Association of Oregon, the Druggists Association of Portland and the Butchers Union of Portland have given us assurance of their support of the bill. It will require a vigorous effort and it will cost money, but the gains will far exceed the expenditures. The office of the Weekly Rest Day League is at Room 608 Commercial Block, Portland, Oregon. We offer you our services to present the cause in all of the churches of the state. Kindly write us for a date.

G. L. TUFTS, Superintendent.

INLAND EMPIRE NOTES.

By J. Edwards.

Westminster church, Spokane, held its annual meeting last week with good attendance. The reports from all the departments of the church gave evidence of splendid progress. There has been an increase of membership of 70 during the year, 13 of them the last communion. Perfect harmony prevails and the church was never in better condition financially. All bills were paid with a small balance. Regular congregations at Sunday services have increased, and have been uniformly large during this season, and the evangelistic spirit has been sustained. Under the leadership of Dr. T. H. Harper, this leading church is doing splendid work, and promises greater things for the future.

Corbin Park church is to lose Rev. C. H. Veazie, at the close of this month, after two years of acceptable and successful ministry. His resignation was accepted reluctantly and his work highly commended. Mr. Veazie accepts the call to Wallace, Ida., and we expect great results from his work among the miners as well as in the center. The annual reports of Corbin Park church indicated a prosperous year. There was a gain of 22 in membership, making a

total of 171. The expenses for the year were $1,500.00, and all debts were paid. The Sunday school has an enrolment of 223, and it and the C. E. society, Ladies aid and missionary society are in splendid condition.

At the Vera Community church over a hundred persons assembled at the annual meeting. A dozen of the Whitney boys were present to sing and were much enjoyed. This church has Sunday morning preaching by the writer. Six were added to the church during the year, and $700.00 contributed for support of the church. The Sunday school, C. E. society, and Ladies' aid are in good working condition.

Rev. H. A. Luckenbaugh, of Newport, has accepted a call to the Lincoln Heights church and will begin his services next Sunday. We bespeak for him a pleasant and prosperous pastorate. He has an extensive field with over 1,000 people to minister to.

Rev. A. A. Doyle, of Almira, preached at Hillyard last Sunday and made a favorable impression.

Rev. J. E. Jokensen, has been on a trip to friends and relatives in Wis., visiting Milwaukee and other cities. He is expected to return to this city next week.

Dr. E. Lincoln Smith, of New York, and wife were in the city one evening this week on their way back to the great metropolis. He enjoys his work, and the American Board is in better condition financially than ever. The only lack is, the Dr. says, that the Board finds it impossible to find a sufficient number of young people from our own denomination to meet the need, and is compelled to accept a large proportion of candidates from other denominations.

News has come that the Rev. D. E. Davies, an early missionary of this state, a pastor of the Sprague church 28 years ago, died on the 1st. at Pauls Valley, Oklahoma. He was a native of Wales and a beloved and useful brother.
Spokane, Wash., Jany. 7th. 1916.

The Home.

PATIENCE IN LITTLE THINGS.

We need to cultivate patience with our human environment. Some one has spoken of "the total depravity of inanimate things." By this, I fancy, was meant a certain inelasticity and obstinate inertia in objects which we assume should easily yield to our efforts, and also to what seems the incorrigible tendency of weeds to be prolific and tenacious of life, while useful growths must be assiduously cultivated. I can imagine a New England farmer discovering "total depravity" in the rocks which make his fields difficult to plough, and in the smart-weed and pusley and thistles and devil-grass which crowd and choke the vegetables in his garden. But the depravity of inanimate things is negligible compared with the obtuseness or crankness of human beings. They will not think as we do; they have ideas or ways of acting which are different from ours and therefore wrong; they are obstinate or fretful or impertinent and often they are or seem selfish. Those who are nearest us have their faults and foibles and these irriate us and put us out of temper. It may be that friction is caused by our egotism and selfishness and peculiarities quite as much as by theirs, but of that we do not think. It is always more difficult to know ourselves than it is to think that we know our families and our neighbors. Moreover, if those nearest us have their faults and foibles, they have also their individual points of view, their peculiar susceptibilities, and their needs of which we ought generously to take account. Seldom are faults all on one side. Seldom does the other person monopolize the qualities which are disagreeable or offensive. A good understanding, even if it is on only one side, is a fine solvent of difficulties between persons, since it takes two to make a quarrel.

In the intimacies of life are found the chief tests of character. We may be self-controlled and considerate in the outside world, and petulant and inconsiderate in the home; but if one is self-restrained and good-tempered in the home, he is pretty sure to be self-restrained and good-tempered elsewhere. Moreover, a steady patience with those who make our closest environment will work strongly for the improvement of that environment. Nothing is ever gained by impatience. Like fire applied to clay, it hardens the opposing temper. Irritability begets irritability; fretfulness arouses fretfulness. Thus we better our environment by patience and self-control; we worsen it by the opposite disposition.

Sometimes we do great wrong by our impatience. Not seeing clearly, and no one sees clearly who is impatient, we misjudge another and take for ill-temper or obstreperousness what is the result of a different and possibly more intelligent view, or the result of physical disorder and pain. Meaning to be just, often we are cruelly unjust. Thinking to penalize a fault, we are sacrificing a virtue. At least, often we ascribe a mere blunder to perverseness and by our impatience cause a wound. Besides, we must remember that while we are reacting on our environment we are making ourselves, shaping our own characters, and forming or confirming the habits by which we are judged.—Philip S. Moxom.

THOUGHTFUL GIFTS AND "EXTRA MANNERS."

She was little and dainty and frail and very happy, for she was celebrating her eightieth birthday. Best of all, she was our grandmother. She sat on the sunny, vine-covered porch in a great, cushioned arm chair, many sizes too large for her, and talked to her granddaughters, who had come to pay their respects and bring their gift, which was surely one of love. Now and then her blue eyes, still bright and almost girlish, rested lovingly upon a gift-laden table beside her, and always she touched with gentle fingers something at her throat.

"My dears," she said, smiling upon us all, "do you know why the gift you have chosen for me is the loveliest one of all these that are here?" She unfastened from the lace at her throat the pearl pin which we had given her, and held it in her hand. "It is not the loveliest because of its own beauty, or because my granddaughters gave it to me, though it is very lovely. But it is the loveliest because," and she smiled, "it is not necessary! John's shawl is beautiful, and Mary's slippers, and Ellen's dressing-gown, and Nephew Arthur's money, and I appreciate them all, but these are all necessary things. After all, the unnecessary things are the loveliest—the things we do not need and did not expect. I do not need a pearl pin at all, and that is why it is so lovely. Indeed, it is like extra manners."

Her granddaughters looked surprised, and her quick eyes noted the fact.

"You do not understand me," she said. "Let me explain what I mean. Perhaps, it is even a bit of a sermon, but an old woman of 80 has a right to preach once in a while, I

think. By 'extra manners' I mean little courtesies which are not really necessary—little acts of deference and thoughtfulness which are not absolutely required of one in order that she be called a lady. Manners—good—manners, too—are an asset, which society prescribes if one would be successful; but the extra manners of which I speak have nothing to do with one's success, though they have a great deal to do with one's charm.

"When your mothers were girls of your age and we all lived back in Pennsylvania, they used often to bring to our home a girl named Constance. I have forgotten her last name. I always called her the 'extra mannered girl.' I remember her, she was not especially pretty. Her charm lay in her extra manners—not extra graceful nor extra courteous, but just extra. That is, she had manners which were lovely because they were not absolutely necessary.

"I remember how she always shook hands with every member of the family when she came and when she went away. To speak courteously would have filled the requirements, but the handshake, though unnecessary, was lovely. Your greatgrandfather was living then—a very old man who was always in his big chair by the fire. A smile and a nod would perhaps have been sufficient, especially as he was very deaf, but the extra mannered girl always crossed the room to shake his hand, and exchange a word of greeting. He always called her 'The Sunbeam.' Yet the children of the family were not ignored; she had always smiles and interest for them, and they adored her.

"Once we were out walking—my girls, the extra manered girl and I—when on the other side of the street we saw a blind man who was vainly trying to find the steps to a certain house. There were many persons walking up and down, and it was perhaps no one's especial business to see that the poor man found the steps. I watched my girls, hoping that one of them would spring forward, but though they expressed pity and sympathy, it was the extra mannered girl who hurried across the street to the grateful man's assistance.

"Your mothers used to tell of how, when they were walking with this girl and met friends to whom they spoke, the extra mannered girl, though the friends were strangers to her, would always bow and smile. They asked her one day why she did it. 'Why, they are friends of yours,' she said, with surprise. 'If I were a gentleman, you would expect me to raise my hat even though I did not know them, and I have been taught that it is a little courtesy to bow. You do not mind, do you?' No, they did not mind, they told her; they thought it very sweet—though, somehow, it had never occurred to them to do it.

"Now, do you see what I mean by extra manners? You know it isn't the necessary things which are the loveliest in this world. Flowers are lovelier than things to eat, and pearl pins are lovelier than handkerchiefs and stockings. In the very same way extra manners are lovelier than proper courtesies. They make life sweeter simply because we don't just need to have them. Perhaps," she added, softly, with a smile for us all, "they are even lovelier because they are so very rare."—Mary E. Chase in The Continent.

Not by levity of floating, but by stubborn force of swimming shalt thou make thy way.—Carlyle.

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For The Children.

WHERE LITTLE BEAR LIVED IN THE WINTER.

One fall day, when there was a chill in the air and Jack Frost was waiting round the corner, Father Bear and Mother Bear went house hunting. They left Little Bear at home, because he was so cross about sleeping all winter. He was sure it was a foolish waste of time.

"See how plump I am," he said to his mother. "Look at my coat. It is thicker and warmer than it was in the summer, and my hair has grown long. I'd love to play in the snow and go gliding on the ice. Father Deer's children do not sleep all winter. They make tracks in the snow; and they lie down to rest in the evergreens and watch for their enemies in the middle of the day. Father Deer told me all about it."

Mother Bear laughed. "Sonny Bear," said she, "we expect to choose a house for the winter this very morning; so you shall stay at home for a last long playday. Have a good time and be a good little bear."

"But I don't want to leave this dear old house!" wailed Little Bear. Mrs. Maria Wildcat, she said, 'Young cub, you won't be anything but a little baby bear, eating porridge out of a little bowl, and sitting in a wee, wee chair, and sleeping in a wee, wee bed for another hundred years, if you lie round and sleep all winter. You'll never grow up' And Mr. Bob Wildcat, he said—"

"There, there! Mother Bear warned him. "Don't let me hear another word about Maria Wildcat, or any of the Wildcat family! Come, Father Bear, let us start. Little Son Bear, you will find part of a honeycomb in the honey closet, and you may help yourself."

Little Bear brushed away his tears at once to go in search of the honey. He found it, and carried it outdoors to eat in the sunshine.

It was a quiet morning, and the autumn wind hummed a soft little song; leaver, painted red and yellow by Jack Frost, fluttered downward. By the time the honey bowl was empty Little Bear was sound asleep.

Then came the Rabbit children to play. They were well-behaved little folk, and only smiled when they saw their friend asleep so early in the morning. They gazed at him with their great dark eyes, and did not even whisper, but talked with another by motions of their lips. They had funny-looking, three-cornered little mouths, and it was enough to make anyone laugh to see them sitting in a circle round Baby Bear, talking and talking but making never a sound.

The Porcupine twins, when they came over to play, were so amused by the sight that they stood still to watch for a while; but if you believe it, they soon cuddled down side by side and went to sleep, too.

Later came seven Field Mice; but the Rabbits, full of fun, pushed them inside the circle and they, too, fell asleep.

Then came the Muskrat children from the river, to play with Little Bear for the last time before they should start on their autumn wanderings. They expected to sleep much of the time during the winter themselves, after their new cabin was built in the river bank.

Sally Beaver, too, called to say good-by to Little Bear before he left for his winter home; bpt when she saw that he was asleep, she threw him a kiss and ran home to work.

Next came a dozen little, frolicsome Chipmunks to play

with Baby Bear. When they found him asleep with his friends, they perched about on rocks and stumps outside the circle, and kept up such a chatter that it is a wonder Little Bear did not wake up.

In a little while he did wake up, for Father Fox's little ones came bounding through the big forest, so full of mischief that they tickled Little Bear's nose with straws, and pulled his ears, and roled and tumbled him about until he was wide awake and ready to play. The Porcupine twins, the Field Mice, and the Muskrats also awoke, although they felt rather drowsy and stupid, and did not join in the games led by the Fox children and the Chipmunks.

The little folk of the wildwood had a beautiful time that day, and Little Bear was happy until Maria Wildcat's children came, and began calling him a sleepyhead and poking fun at everyone who slept all winter. Soon there was a quarrel, and the Wildcat children flew home to tell their mother that it was not their fault.

Then said a Chipmunk, "It is great fun to make burrows under the snow, Little Bear."

"And it is fun to wake up and go traveling in tunnels," added one of the Field Mice.

"Father likes the winter," ventured one of the Rabbits, "and he says we shall go on long journeys with him over the snow."

Then they talked of sliding on the ice, and told stories of the winter birds, and of the winter winds and stars, until Little Bear was very unhappy.

"I don't want to sleep all winter!" he wailed; and when his father and his mother came home, there he was, sitting on his own doowstep, crying.

"What is the matter with Little Bear?' 'asked Mother Bear, when she saw his tears.

"I don't want to sleep all winter! I want to stay in our own little house in the woods, and see the snow in the evergreens, and eat porridge out of my little bowl, and sit in my little chair, and sleep in my little bed! I don't want to go to any winter house in a cave, or in a hollow tree,, or anywhere! I want to stay here and play all winter, like other folks."

"How would you like to take a little walk," asked Mother Bear, "you and all your friends?"

"I should like it," said Little Bear at once, "if they will go."

"We will go with you," promised one of the Rabbits, wrinkling his nose until all the other children laughed; but after that we must all go back to our mothers."

Then Father Bear closed the door of the little house and they started for their walk, Father Bear, Mother Bear, Little Bear, and all his wildwood playmates. They had gone only a little way when Father Bear said, "This is the door." And parting the bushes, he led the way into a clean, roomy den under an overhanging rock, with its back to the wind.

"This is a lovely winter house," he said to Mother Bear. "No snow will ever drift in here, and it will be warm and cozy in the coldest weather." Then, turning to Little Bear, he said, "Try that little bed of leaves over in the corner, and see whether it is big enough for you."

"It just fits, said Little Bear, as he cuddled down. Of course he did not mean to go to sleep just then, but before he knew it he was dreaming; and so the other wildwood folk threw kisses and said, "Good-by, Little Bear—good-by until springtime!"

Then they all ran away.

Father Bear and Mother Bear were snuggled down beside Little Bear in a pleasant nap when old Father Ground Hog stuck his nose into the den to say, "You better open your eyes on Candlemas morning, for I shall surely come walking by. If I see my shadow, it means that you must let Little Bear sleep six weeks longer; but if it is cloudy and I cannot see my shadow, then wake him up to greet the spring." So they all went to sleep. The next day it snowed and snowed!—Frances Margaret Fox.

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